

THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N.Y.
5. 927 N. Fairfax Avenue,
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Ruychrocklaan 54, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

KENYA COLONY

P. O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission,
Rose Hill

INDONESIA

1. Petodjok Udik VII/10,
Djakarta
2. Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2
Surabaya

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage From The Holy Quran

And when it is said to them 'Come to what Allah has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had knowledge and no guidance.

O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided. To Allah will you all return; then will He disclose to you what you used to do.

Al-Ma'ida; 105-106

A Saying of the Prophet

It is unworthy of a believer to injure people's reputations; and it is unworthy to curse any one; and it is unworthy to abuse any one; and it is unworthy of a believer to talk vainly.

Editorial:

"The Exalted People"

In the chapter *Al-Baqara*, the Holy Quran describes the true Muslims as "the exalted people." The purpose of creating the Muslims as such has been mentioned in the same verse as "that you may be gaurdians over the people."

It is a characteristic of the Holy Quran that sometimes it uses a word which gives more than one meaning, thus unfolding new interpretations under new circumstances. The word used here for "the exalted nation" is *Ummatan wasatan* which also means, "a people who occupy the middle position or take the middle course."

The two-fold purpose of using such word is obvious. The Holy Quran, here, conveys an important meaning which is, according to the Islamic teachings the basic pre-requisite for becoming exalted both in the spiritual and material world. In order to achieve the greater heights of eminence, a people must essentially follow the middle course. They should not be extremists in their views and their ways of life.

The whole Islamic teaching hovers around this point. Islam furnishes us with a teaching which intends to keep mankind away from both extremes. For example, it neither encourages monasticism nor complete absorption in the worldly life. It attempts to create a social pattern for its followers but does not take away their individuality from them. It enjoins, for example, upon a Muslim to say his prayers regularly but does not give any preference to a person who devotes all of his time in prayers over the one who is not unmindful of his obligations to the society. Islam expects every healthy and mature Muslim to fast but does not endorse unduly prolonged periods of abstinence from food and drink. It asks a Muslim to perform the pilgrimage to Kaaba, the first house of worship built by Abraham and his firstborn

son, Ishmael, but it also cautions him not to proceed for pilgrimage until he has made satisfactory arrangements for his dependents so that they will not be stranded in his absence. It tells its followers that they are free to partake of all the permissible foods but warns them never to exceed the bounds.

Islam gives a balanced importance to both belief and action. Belief is important, for, without faith one cannot develop appropriate moral and spiritual values, but this alone is not sufficient. Equally important is the practice of the teachings of the faith in one's life. This means that there must be a definite guidance to lead man in his spiritual, moral, social, economic, all spheres of his life. Islam furnishes such positive guidance and does not consider the Law to be a curse.

Islam teaches a Muslim to develop a character which shows an appropriate application of his natural instincts at proper occasions. Thus Islam does not crush any of the natural instincts of man. It only moulds and develops them so as to be expressed in a way which contributes toward the elevation of spiritual and moral conditions of human beings.

As a people following the middle course the Muslims are not supposed to be fanatics. They are expected to be tolerant and, in fact, respectful of the beliefs of others. "No compulsion in the matter of faith," is the guiding principle provided by the Holy Quran for every Muslim. The Holy Prophet has been assigned the job of only conveying the message of Islam. "You are not a guard upon them," tells the Holy Quran to the Prophet.

If the Muslims would follow the middle path furnished by the most beautiful teachings of the Quran, if they would restrain themselves from extremes and practice the teachings of Islam, they can most surely become "the exalted people." If our non-Muslim friends will study Islam from this angle, that Islam enjoys the unique position of offering an ideal middle path, they can receive comfort, eternal joy and peace of mind in its acceptance.

Islamic Concept of Man's Place in the Universe

(Continued from Muslim Sunrise, 2nd Quarter, 1955)

The Prophet has further explained this by saying: "Equip yourselves with divine attributes." For this purpose man has been endowed with appropriate capacities and faculties.

Surely, We have created man in the best make.
(95: 5).

That being the purpose of man's creation, man was made God's Vicegerent upon earth; not any particular man but man as such.

And when thy Lord said to the angels: 'I am about to place a Vicegerent in the earth.' (2:31).

He it is who has made you Vicegerents in the earth and has exalted some of you over others in degrees or rank, that He may try you by that which He has bestowed upon you.
(6: 166).

Man having been appointed God's Vicegerent in the earth is in the position of a steward. God has made all creation subservient to man, in the sense that man is entitled to use it for the purpose of his own fullest development. Not only the whole of creation, even the angels have been charged to promote man's righteous designs and purposes.

On November 10, 1954 and January 13, 1955 Sir Muhammad Zafrullah Khan delivered two addresses at the Islamic Centre, Washington, D. C., during the course of which he laid stress upon the Quran furnishing continuous guidance for mankind in all spheres of life. This is the second part of the summary of these two addresses. Editor

When thy Lord said to the angels, 'I am about to create man from clay, and when I have fashioned him in perfection, and have breathed into him of My Spirit, fall ye down in submission to him.' (38: 72-73).

He it is Who created for you all that is in the earth. (2: 30).

God it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful. *He has subjected to you whatsoever is in the heavens and whatsoever is in the earth*; all of it is from Him. In that surely are signs for a people who reflect. (45: 13-14).

God is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth thereof fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you. He has also subjected to you the sun and the moon, both performing their function constantly. And He has subjected to you the night as well as the day. He gave you all that you wanted of Him; and if you tried to count the favours of God you will not be able to number them. Verily, man is very unjust, very ungrateful. (14: 33-35).

Incidentally, these verses and many others of the same kind in the Quran, exhort and incite man constantly to push forward research and investigation into the laws of nature and the uses to which everything in the universe may be put for the beneficent service of man. It has often been suggested that somehow science and religion are in conflict. The Quran repeatedly refutes that suggestion. It draws attention, time and again, to the subservience of nature and of all that is in the universe to man. The whole of nature is subject to God's law. Man is constantly encouraged to explore that law and its application and operation in various spheres and to add to the richness of human life by the application of such knowledge to the service of man.

With all this man has not been left merely to his own efforts in trying to discover the fundamentals of God's law, more particularly in the moral and spiritual spheres. As has been observed at the outset in the course of this address, God has charged Himself with providing guidance. He does so through revelation.

O children of Adam! when Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and act righteously, on them shall come no fear nor shall they grieve. (7: 36).

This promise of guidance coming through messengers has been fulfilled throughout the ages.

Verily, We sent Our Messengers with manifest signs and sent down with them the Book and the Balance that men may act with justice. (57: 26).

God has thus constantly set forth convincing proofs and signs so that men may believe and faith may be established, as faith alone is the motive power behind righteous conduct. He has further provided guidance, setting forth rules and principles which should govern and regulate human action so that men may know how to conduct themselves: what they should do and seek to achieve, what they should avoid and keep away from. He has also determined the measure of all things so that life may be properly regulated and adjusted and both excess and shortcoming may be avoided.

God it is Who has sent down the Book with truth and also the Balance. (42: 18).

The heavens He has raised high and set up a measure, that you may not transgress the measure, so keep the balance with equity and fall not short of the measure. (55: 8-10).

The Quran says that the Muslims are 'the people of the middle' and should serve as models to others. The 'people of the middle' obviously means a people that accepts the full obligations and responsibilities of life, discharges them adequately and beneficently and thus brings about a complete co-ordination between different spheres of action.

Thus We have made you a people of the middle, that you may serve as models for men and the Messenger of God should serve as a model for you. (2: 144).

Islam insists upon the acceptance of life and righteous living and does not permit withdrawal from or negation of life. For instance, monasticism is prohibited as Muslims are commanded to carry out a co-ordinated development of all their faculties and capacities.

But monasticism which they invented for themselves—We did not prescribe it for them—for the seeking of God's pleasure; but they did not observe it with due observance. (57: 28).

Acceptance of life is constantly urged. Prophets as well as believers are exhorted to carry on the fullness of life in righteousness with regulation and adjustment.

O ye Messengers! eat of the things that are wholesome and act righteously. Verily, I am well aware of what you do. (23: 52).

O children of Adam! look to your adornment at every time and place of worship and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. Say, 'Who has forbidden the adornment of God which He has produced for his servants, and the good things of His providing? . . . Say, 'My Lord has only forbidden indecencies, whether open or secret, and sin and transgression, and that you associate with God that for which He has sent down no authority, and that you say of God that of which you have no knowledge.' (7: 32-34).

The Quran does not stop at furnishing guidance for the conduct of life in the individual sphere alone. It recognizes that the fullness of life can be achieved only through its beneficent ordering in the individual as well as in the communal and national spheres. It also recognizes that, though individual change could be rapid, communal and national building up would require steadfast perseverance.

Observe the rapid passage of Time. Surely, man is constantly in a state of loss, except those who believe (i.e. accept divine law) and act righteously, and exhort others to accept the truth, and exhort one another to be steadfast. (103: 2-4).

The duty of striving constantly for the good of mankind and for the spread of beneficence through the promotion of good and the forbidding of evil has been described as the chief characteristic of a people who believe in God.

You are the best people raised for the good of mankind; you enjoy what is good and forbid evil and believe in God. (3: 111).

Islam enjoins co-operation between mankind for the purpose of promoting beneficence and righteousness and forbids co-operation in projects which have a contrary tendency.

Assist one another in righteousness and purity; but assist not one another in sin and transgression and fear God; surely God is severe in exacting retribution. (5: 3).

The same principle is stressed with regard to consultations, meetings and conferences.

There is no good in many of their conferences except such as enjoin charity or the promotion of welfare or the making of peace between people. Whoso does that, seeking the pleasure of God, We shall soon bestow on him a great reward. (4: 115).

O ye who believe! when you confer together confer not in support of sin and transgression and disobedience to the Messenger, but confer together for the attainment of virtue and righteousness, and fear God unto Whom you shall all be gathered. (58: 10).

It is characteristic of Islam that it seeks to promote moral and spiritual evolution through the regulation and adjustment of natural desires and instincts. For instance, it is a common desire among mankind to outstrip each other in various ways. This desire may degenerate into vanity or may become the motive power behind beneficent competition. The Quran stresses the importance of pressing this desire into service for the purpose of promoting healthy and beneficent progress.

Every one has a goal which dominates him; vie, then, with one another in righteous action. Wherever you be, God will bring you all together. Surely, God has the power to do all that He wills. (2: 149).

For the purpose of being rightly guided Islam insists upon sincerity of purpose reinforced by righteous striving for the achievement of that purpose. When these two combine, God's guidance is promised and is always forthcoming.

As for those who strive in Our path—We will surely guide them in Our ways. Verily, God is with those who act righteously. (29: 70).

Emphasis is, however, laid—as already stressed—on *joint* effort. Individual effort alone, however beneficent, would fall short of that which is needed for the uplift of mankind. It is therefore, necessary that the righteous should always seek to get together.

O ye who believe! observe your duty to God and be with the righteous. (9: 119).

The acceptance of divine law and righteous conduct in conformity therewith promotes a peculiar quality which enables a man to overcome his shortcomings, to foster beneficence and to begin to walk in light.

O ye who believe! if you keep your duty to God He will grant you a distinction and remove your weaknesses and shortcomings and protect you. God is the Lord of Great Bounty. (8: 30).

O ye who believe! keep your duty to God and your faith in his Messenger—He will grant you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness. Verily, God is Most Forgiving, Merciful. (57: 29).

The principal characteristics of those who accept divine law and seek constantly to conform their conduct to it are described in the Quran as follows:

They are the ones who turn to God in repentance, who worship Him, who praise Him, who bow down to Him, who prostrate themselves in prayer, who enjoin good and forbid evil, and who are watchful of the limits set by God. Give glad tidings then to those who believe. (9: 112).

When man recognizes the purpose for which he has been created, appreciates his place in the universe, accepts God's law, adjusts his conduct in conformity thereto, spending himself in service and seeking constantly the pleasure of God so as to become a manifestation of His attributes, there is every prospect of his achieving that high purpose in this life. Islam does not postpone this consummation to the next life.

Those who say, 'Our Lord is God,' and then remain steadfast, angels descend upon them saying: "Fear ye not, nor grieve; and rejoice in the Garden that you were promised. We are your friends *in this life* and in the Hereafter.' (41: 31, 32).

God's comfort thus descends upon the righteous in this life and they begin to enjoy in this life, as surely they will enjoy in the Hereafter, the companionship and friendship of angels. It is not necessary to expatiate on this aspect as it will be readily appreciated by those who have reached this stage in their moral and spiritual development.

But what of those who may have fallen into error or succumbed to evil? What prospect is there for such as these to win back to righteousness, purity and the grace and mercy of God?

It must be appreciated that Islam does not support or countenance any idea of inherited sin or inherent evil in man or his nature. On the contrary, the Quran declares explicitly that mankind has been created

in accordance with God's design for the purpose of achieving perfect communion with God.

Set thy face to the service of faith as one devoted to God and follow the nature made by God—the nature in which he has created mankind. There is no altering the creation of God. That is the right faith. But most men know not. Set your face to God, turn to Him in repentance, and do your duty to Him and observe prayer, and be not of those who associate partners with God. (30: 31, 32).

The Prophet of Islam has said: "Every child is born in accordance with the nature made by God. Then its parents bring it up as a Jew or a Christian or a Zoroastrian."

We thus start with the assurance that man's nature is pure and that he does not suffer from the handicap of inherited sin or inherent evil. We then have the assurance that God has created mankind to be the recipients of His Mercy.

If thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ, save those on whom thy Lord has had mercy, and for this (i.e. the manifestation of His Mercy) has He created them. (11: 119, 120).

As God has created mankind for the fulfilment of His mercy, there is always the certainty of winning God's mercy and grace through repentance and righteous conduct, even if one may have fallen into error or evil conduct. God is the God of Love and Mercy. He does not call man to account for every fault or shortcoming. Most of it He overlooks and forgives on His own.

Whatever misfortune befalls you, is due to what your own hands have wrought. God forgives many of your faults. (42: 31).

In reply to the prayer of a chosen band of Israelites: "Ordain for us good in this world as well as in the next; we have turned to Thee with repentance," God replied, "I will inflict My punishment on whom I will; *but My Mercy encompasses all things.*" (7: 157).

Here we have a comforting assurance that, though a person slipping into error or evil may draw upon himself a penalty or punishment, God's attribute of mercy encompasses everything.

We have further the assurance that sincere repentance and returning to righteous conduct secures God's forgiveness and protection against further evil.

He it is Who accepts repentance from His servants and forgives sins. He knows what you do. He accepts the prayers of those who believe and act righteously and gives them more out of His grace. (42: 26, 27).

If they had come to Thee when they had wronged their souls and asked forgiveness of God and the Messenger also had asked forgiveness for them, they would have surely found God Oft-Returning with compassion and Merciful. (4: 65).

Say, 'Oh My servants who have committed excesses against their own souls despair not of the Mercy of God, surely God forgives all sins. Verily He is Most Forgiving, Merciful.' (39: 54)

Islam teaches that good multiplies itself and overcomes evil.

Observe Prayer at the two ends of the day, and in the hours of the night that are nearer the day. *Surely righteous conduct drives away evil. This is a reminder for those who would remember.* Be thou steadfast; for surely God suffers not the reward of the righteous to perish. (11: 115, 116).

This again is a most comforting and hope-inspiring assurance. One may have fallen short or slipped into error but one is cheered and encouraged by the principle here enunciated that good goes on multiplying itself and drives away and overcomes evil. So that, it follows that, even if evil conduct is followed by retribution, the retribution will be limited and will be proportionate to the wrong committed. Righteous action on the other hand, sets in motion a beneficent reaction which is limitless.

Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure. (40: 41).

Surely, God wrongs not anyone even by the weight of an atom. If there be a good deed, He multiplies it and gives from Himself a great reward. (4: 41).

Thus, Islam teaches and establishes the truth that good multiplies itself. Evil is nullified and is, in the end, overcome and destroyed. Truth prevails; falsehood vanishes.

Say, 'Truly, my Lord strikes falsehood with Truth. He is the great Knower of the unseen.' Say, 'Truth has come, falsehood can neither originate any good nor reproduce it.' (34: 49, 50).

Say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast.' We are gradually revealing of the Quran that which is a healing and a mercy to the believers; but it only adds to the loss of the wrong-doers. (17: 82, 83).

This is a brief outline of the Islamic concept of man's place and purpose in the universe. It has not been possible to go into explanations or details within the course of an address which has already exceeded a reasonable time limit. If some of you, who have borne with me for so long, have been inspired with the desire to pursue the subject further on your own in the light of the teachings of the Quran, my purpose will have been served. May I conclude with the following from the Quran:

God grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding. (2: 270).

Our last observation is: "All Praise is due to God the Sustainer, Nourisher and stage by stage Leader towards perfection of the whole universe."

"ISLAM: The Misunderstood Religion

by

JAMES A. MICHENER

One of the strangest facts in today's world is that Islam, a religion which in many ways is almost identical with Christianity and Judaism, should be so poorly understood in America and Europe. Since there are 350 million Muslims in the world, and since they control many strategic areas of the earth, it is essential that we understand them better.

But look what happened recently to a distinguished Muslim who came to the United States. Count the insults we unconsciously heaped upon him:

He was shown a mosaic in a New York church and told, "See! We appreciate your prophet, too." But, in the mosaic, Jesus, Moses and Buddha were shown seeking men's souls with reason and light. Muhammad was shown with a sword, offering conversion or death.

Later he saw a movie in which brave and holy crusaders were shown battling craven Muslims for possession of the Christian city of Jerusalem. The crusaders appeared as educated, sensitive men, the Muslims as illiterate brutes.

A newspaper carried an account of Muhammad's lead coffin, which, according to legend, hovers mysteriously somewhere between heaven and earth. The news story naturally cast ridicule on such a belief.

In several discussions the visitor heard his religion characterized as "sumptuous," "voluptuous," "sybaritic" and "pleasure-loving."

At a public meeting a speaker said as a joke, "Well, if the mountain will not come to Muhammad, Muhammad will have to go to the mountain. That happens to many would-be prophets." The audience chuckled.

Worst of all, wherever he went, this man was called a "Mohammedan," and his religion was referred to as "Mohammedanism." These

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are two of the most unfortunate words one can use to describe this powerful religion.

Let us see why these experiences would be so offensive to a believer in Islam.

THE FOUNDER

Muhammad, the inspired man who founded Islam, was born about 570 A.D. into an Arabian tribe that worshiped idols. Orphaned at birth, he was always particularly solicitous of the poor and the needy, the widow and the orphan, the slave and the down-trodden. At 20 he was already a successful businessman, and soon became director of camel caravens for a wealthy widow. When he reached 25 his employer, recognizing his merit, proposed marriage. Even though she was 15 years the older, he married her, and as long as she lived he remained a devoted husband.

By 40 this man of the desert had secured for himself a most satisfying life: a loving wife, fine children and wealth. Then, in a series of dramatic and terrifying events, he began to receive through the Archangel Gabriel a revelation of God's word.

Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded, "Read." So far as we know, Muhammad was hardly able to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is but one God."

Muhammad's message infuriated those rich Arabs whose faith required many idols, and he and his few followers were driven from Mecca, his home. Forced now to fight in defense of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle outmanned and out-speared as much as five to one, he won spectacular victories.

Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an

average man to whom God sent another of His periodic messages to the world.

By the force of his extraordinary personality, Muhammad revolutionized life in Arabia and throughout the East. With his own hands he smashed ancient idols and established a religion dedicated to one God. He lifted women from the bondage in which desert custom held them and preached general social justice.

Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol, so that even today all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayers five times each day. In a nation that reveled in feasting he instituted a most rigorous daytime fast lasting a full month each year.

Western critics have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one.

A widespread misunderstanding arises from Muhammad's promise of paradise. In a land of blistering drought and sandstorms he predicted that evil men would suffer the tormenting fires of hell, whereas good men would be transported to a perpetual paradise of cool breezes, comforting streams and beautiful hours.

Western imaginations, unfamiliar with this last word, defined it by analogy to one of the ugliest words in English and jumped to the conclusion that Muhammad's paradise was to be a sexual debauch. They were wrong. A *houri* is a fair-skinned, black-eyed woman created from musk and spices, incredibly beautiful, *and perpetually virgin*.

Last summer I stood on the edge of an Asian desert with one of Islam's greatest philosophers, and he said, "Today much effort is being spent to prove that Muhammad's paradise was only symbolic. Wise men explain away everything. But let me tell you this. I have lived my whole life faithful to God in this baking desert. I've avoided one

earthly temptation after another in an effort to gain paradise. If I get there and find no cool rivers, no date trees and no beautiful chaste girls made of musk and spice to keep me company, I shall feel badly defrauded."

In all things, Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the birth or death of a human being."

At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshiped Muhammad, he is dead. But if it was God you worshiped, He lives forever."

Muhammad, the man, was wrapped in a shroud and buried in an ordinary tomb whose location has always been known. The story of the floating lead coffin arose in Europe in later centuries.

These things explain why people who follow the religion of Muhammad do not like to be called "Mohammedans." Said the desert philosopher last summer, "A Christian is a man who believes that Christ was a part of God, and the central fact of his religion. A "Mohammedan," by analogy, would have to be a man who believed that Muhammad was likewise a part of God, and the central fact of his religion. But Muhammad was a man. He married, had children, earned a living, died and was buried in a grave like the rest of us. No learned man would worship Muhammad. It is *God* we worship. Therefore, call us Muslims—those who submit to the will of God."

THE BOOK

The Koran is probably the most often read book in the world, surely the most often memorized, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith. Its rhythms have been compared to the beat of drums, to the echoes of nature and to the chants which are common in

all early societies.

It is written in Arabic, and devout Muslims have often insisted that it not be translated into any other language. One might expect that such a wish would have limited the spread of Islam. On the contrary; around the world men have labored to learn Arabic, not an easy language, just to be able to read their holy book and pray in the original.

The Koran was revealed to Muhammad between the years 610 and 632 in the cities of Mecca and Medina. Devoted scribes wrote it down on "scraps of paper, bark and the white shoulder blades of animals." The early revelations were dazzling assurances that there was only one God, Merciful and Compassionate: "He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise."

It was this message that swept away idols and inspired men to revolutionize their lives and their nations. In later years, when Islam began to penetrate large areas of Arabia and had acquired much power, the revelations dealt with the organization of society, its laws, procedures and problems.

The Christian or Jew who reads the Koran finds himself on familiar ground a good deal of the time. If the following random verses, chosen from hundreds like them, were suddenly read in a church or synagogue, the congregation might have trouble guessing where they came from.

"Cried one of the brothers, 'Slay not Joseph, but if ye must do something, throw him down to the bottom of the well; he will be picked up by a caravan of travelers.'"

"So also was Jonah among those sent by Us. When he ran away to the ship fully laden, he agreed to cast lots and was condemned. Then the big Fish did swallow him."

"Mary asked: 'How shall I have a son, seeing that no man has touched me and I am not unchaste?' The angel replied: 'So it will be. Thy Lord saith, "This is easy for Me."' So she conceived him, and she retired with him to a remote place."

Many revered names from Christianity and Judaism appear in the Koran. For example, five of the important chapters are titled

Noah, Jonah, Joseph, Abraham, Mary. Lacking specific chapters of their own, but playing quite important roles are Jesus, Adam, David, Goliath, Job, Moses, Lot and Solomon.

Islam is partly founded on the words of four prophets who lived before Muhammad: Jesus, Noah, Abraham, Moses. The Koran does not acknowledge that Jesus was the Son of God and that He suffered death upon the Cross; if Jesus were acknowledged the child of God, Muslims believe it would compromise God's oneness, the belief which is the cornerstone of Islam. It would, moreover, be difficult thereafter to contend that Muhammad was the bearer of the final perfect revelation, as Muslims do.

The Koran is remarkably down-to-earth in its discussion of the good life. In one memorable passage it directs: "When ye deal with each other in transactions involving future obligations, reduce them to writing . . . and get two witnesses, so that if one of them errs the other can remind him. This is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves."

It is this combination of dedication to one God plus practical instruction that makes the Koran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Koran.

THE TRADITIONS

In addition to the Koran, Islam relies upon "traditions"—what Muhammad said and did. These are largely affectionate campfire gossip, the odds and ends that would be remembered after a great man died.

About 200 years after Muhammad's death more than 600,000 separate anecdotes about him were current, and several great scholars undertook the job of checking them for historical validity. More than 597,000 were rejected. The remainder, called the Hadith, are accepted by all good Muslims.

Much of Islam's common sense comes from them. For example: "One dark night Muhammad had to escort his wife home from the mosque. On the way he saw two men giggling in the shadows, so he called them to him, lifted his wife's veil and said, 'See, it is my wife

with whom I walk.' When the strangers protested that they trusted him, he said, 'I was not worried about your trust of me. I did not want your faith to be affected by your suspicions.' "

Once a Jew came to the prophet and protested that Muhammad's chief assistant had outraged Jews by claiming that Muhammad was more exalted than Moses. The prophet said to his assistant, "You should not have said this. The feelings of other people must be respected."

Also, some of the profoundest elements of Muslim faith and culture derive from these traditions. Every Muslim, in beginning a meal or entering upon any other task, repeats "In the name of God, Most Beneficent, Most Merciful." This is the opening verse of the Koran. Muslims greet each other with the traditional salutation, "Peace be on you." The whole ritual of congregational prayer is taken from traditions, including the well-known call to worship.

Some traditions influenced Western behavior: "On one occasion Muhammad saw a donkey being branded on the face. When asked why this was being done, the herdsmen said, 'The Romans taught us this to prevent theft.' Muhammad reflected a moment and said, 'An animal's face is the most sensitive part of its body. If you must brand, then do it on the flanks, where the flesh is thicker.' And the custom spread."

As a successful general, Muhammad left many traditions regarding decent conduct in war: "Faithfully carry out all covenants and agreements. Avoid treachery and do not disfigure the enemy dead. Do not slay children, women, old men or persons dedicated to the service of religion. Do not destroy sacred objects, orchards or crops."

Muhammad took a dim view of miracles, and rebuked those who sought them. Nevertheless several have been ascribed to him. The famous story of Muhammad and the mountain, however, relates to a clownish fakir of that name who lived in Turkey centuries after the prophet. In a bit of horseplay he announced that, on the morrow, he would make the nearby mountain come to him. When the mountain declined, he shrugged his shoulders and said, "Well, I'll go to the mountain."

Throughout the traditions Muhammad appears as a saintly man, one whom his Jewish or Christian cousins would have recognized immediately as deeply concerned about the nature of God. He preached that slaves should be set free, that fathers should not kill unwanted baby girls, that those oppressed by society inherit the earth, that peace is better than war, that justice prevails. There is much proof that Muhammad hoped for the day when all who shared a common belief in God would exist together in peace. It is well documented that, on one occasion, when a deputation of Christians visited him, he said, when time for prayers arrived, "Conduct your service here in the mosque. It is a place consecrated to God."

THE RELIGION

To be a Muslim, one must submit to five disciplines.

1. The Muslim must confess that "there is no god but God, and Muhammad is His prophet." This confession does not mean that Muhammad was God's *only* prophet. The Jewish prophets are included and the Christian prophet, Jesus, is given special reverence. What Muslims do contend is that Muhammad was "the seal of the prophets," who brought God's final message. His dispensation sums up and supersedes all others.

2. The Muslim must observe ritual prayers five times daily—at dawn, at noon, in the afternoon, after sunset and at night. All visitors to Islam testify that one of the most extraordinary sights in world religion occurs when, in a dimly lighted mosque, hundreds of men stand shoulder to shoulder, then bow and prostrate themselves as they face Mecca. It is in such prayer that the brotherhood of Islam is born.

3. The Muslim must contribute two and one half percent of his gross wealth (not income) to charity every year. Like the Christian tithe, this has become a matter of individual conscience. The principle, however, is of great importance to Muslim nations, for it justifies modern taxes for social welfare.

4. The Muslim must fast during daylight hours for one lunar month each year, and it is amazing how many devout people do so. Just before dawn a man takes his last food, drinks his last cup of water. Throughout that entire day, no matter how exhausting the heat, the true Muslim refuses food or water. Then, at dusk, he breaks fast.

5. The Muslim, if physically and financially able, should during his lifetime make at least one pilgrimage to Mecca, after which he is entitled to call himself *hajj*. This custom arose when most Muslims

lived within a few miles of the holy city. It is preserved today when men must travel across continents.

No other religion in history spread so rapidly as Islam. By the time of Muhammad's death (632 A.D.) Islam controlled a great part of Arabia. Soon it triumphed in Syria, Persia, Egypt, the lower borders of present Russia and across North Africa to the gates of Spain. In the next century its progress was even more spectacular.

The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Koran is explicit in support of freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Muhammad constantly taught that Muslims should cooperate with the "people of the Book" (Jews and Christians).

True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle), and the Koran contains passages of primitive violence relating to these wars. But testimony is overwhelming that "followers of the Book" were usually given decent treatment, sanctuary and freedom to worship as they wished.

IMPORTANT FACTS

Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the fields of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new ideas of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Muslim scholars, who perfected the writing of history and who brought to Europe much Greek learning.

Although Islam originated in Arabia, today only a small percentage (seven percent) of the world's Muslims are Arabians, and less than a quarter (20 percent) speak Arabic as their native language.

More than most religions, Islam preaches the brotherhood of all races, colors and nations within its fold. Muhammad himself probably had exactly the same skin coloring as Jesus—a very sun-tanned white—but today his followers embrace all colors: black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey.

Islam permits no priesthood, and because Muhammad had to

fight so bitterly against idols, his religion discourages portraiture. Mosques are decorated with geometrical patterns only. If this article were to be illustrated by a drawing intended to represent Muhammad, all copies of the magazine would be immediately confiscated in Muslim countries.

For long periods in history Muslim nations strayed far from the spirit of Muhammad, and gloomy darkness settled upon much of Islam. If one focuses only upon the worst Persian and Turkish caliphs, one can easily condemn Islam as a religion that failed. But one can find similar dark spots in the history of Christianity. If one looks at the enormous good that Islam has achieved, however, and particularly if one considers the promise of this religion in new nations like republican Egypt, Pakistan and Indonesia, one sees the permanent greatness of Islam.

I have been studying Islam for many years, and I cannot see any valid reason why this religion and Christianity cannot cooperate. I know that some fanatic men in Islam preach *jihad* (holy war) against unbelievers and that they try to assassinate their own leaders to foment such war. But no sensible Muslim listens to them. They are today's equivalent of the hotheaded Christian knights who, in the Middle Ages, vowed to exterminate all Muslims. Age cures such rashness.

Nor can I find any permanent reason why Arabs and Zionists should continue their temporary enmity. In the long sweep of history Muslims and Jews have cooperated in areas of mutual interest. True there have been repeated troubles. But even under the worst caliphs, Jews held positions of influence and, in general, retained religious freedom with Muslim society. Today the State of Israel is an exasperation to Muslims, especially to Arabs, and a temptation to rash action; but once the immediate and pressing problems have been settled, Muslims and Jews should be expected again to exist in harmony—as they did for more than 1300 years.

Of great importance to the world is the fact that Islam, as a religion, is unalterably opposed to Communism. Sometimes when living among Muslims I feel that God is a much greater reality to them than He is to Christians. It is difficult to believe that Muslims would willingly surrender their faith for a Communism which denies His existence.

On the other hand Islam, as a society, is in certain respects closer to communal life than it is to capitalism.

Thus, if nations of the West, by unwise economic or political

moves, were to alienate the Muslim world or were to permit economic ruin there, I would expect much of Islam to embrace Communism while attempting secretly to hold on to God.

People of the West will meet numerous problems in the Muslim world. But many of them will be softened by a remark that Muhammad made to his followers: "You will find your most affectionate friends will be those who say, 'We are Christians.'"

Man's Right to Knowledge and Islam

It is a great honor and privilege to be asked to speak to you on such a unique occasion as this bicentennial dinner of the Columbus University. In most of our world people are participating in these celebrations, paying their homage to knowledge, reiterating their right to knowledge, and stressing their belief in the free use of knowledge. There could not have been a better theme chosen than "Man's Right to Knowledge and the Free Use Thereof," because it vividly brings to the mind of men the eternal truth, which was preached, forgotten, preached, and again forgotten, through centuries of our civilized existence.

The teachings of Islam on this subject readily come to my mind. We Muslims believe that from the very dawn of civilization God imparted knowledge to His peoples through His prophets so that man fully understood himself, his society, and the universe.

The basic teaching of Islam is that God created man and the universe with a purpose, that the universe is governed by laws designed to aid and further that purpose, that acceptance of these laws is faith, and that conformity to one's conduct to these laws is righteous living. The Holy Quran teaches that the object of man's creation is to achieve full communion with God or, in other words, so to develop his faculties and capacities as to become a manifestation of divine attributes.

Excerpts from an address by H. E. Amjad Ali, Ambassador of Pakistan to U. S., delivered at Bicentennial Dinner of Columbia University and printed in *Congressional Record* 83rd Congress, 2nd Session.

It is stated again and again that man has been given dominion over the created universe, that everything in creation is subservient to man and operates in aid of the achievement of the purpose of life. Islam thus throws wide open the gates of knowledge, observation, study, and scientific research.

It is significant that the very first revelation vouchsafed to the Prophet Muhammad was: "Read in the name of the Lord who creates;

* * *. Read and thy Lord is most gracious, who taught by the pen, taught man what he knew not." God's graciousness here manifested itself in the bestowal of the means of acquiring knowledge. Subsequent revelations continued to emphasize man's need of knowledge and his duty to acquire it. The sayings of the prophet also contained many similar injunctions. "The pursuit of knowledge," said the Prophet Muhammad, "is a duty imposed upon every man and woman." On another occasion he remarked: "Go forth in search of knowledge even unto China"—i.e., the ends of the earth.

I felt the need of giving the Muslim conception of man and the universe, the various injunctions to seek knowledge so as to enable a better understanding of the faith the Muslims profess. Numbering over 400 million they form a very important sector of the peoples of Africa and Asia, where today the application of this eternal truth, "Man's right to knowledge and the free use thereof," is of great urgency and far-reaching consequence.

The ideal faith, the ideal democracy and the ideal society gives mankind the freedom to seek knowledge and to freely make use of that knowledge. This is as it should be, because if knowledge is not restricted the vast majority of mankind would be able to discriminate between right and wrong, truth and falsehood.

On the other hand if knowledge is controlled then the recipients of that restricted knowledge know only what they have been told. Such knowledge has always been dangerous. It has caused great upheavals throughout history. The beaming of certain aspects of knowledge, to the exclusion of free wave-lengths of knowledge, is therefore

a matter of serious concern for all free thinking and freedom-loving peoples of this world.

A problem of even greater magnitude is the lack of knowledge. The illiteracy and poverty of the hundreds of millions of the peoples of Asia stares at the better-living face of the free world. These hungry and teeming millions of today are the heirs to great civilizations. Almost all of the great religions originated in these lands and most of pre-Greek philosophies were enunciated by the early Asians. Even after the fall of Greek and Roman Empires the Chinese, Japanese, Arabs, and Moghul Empires continued to play a great role in the promotion and diffusion of learning.

The libraries of Cordoba, the Moorish philosophers Ibni Rushd and Ibni Arabi, the Muslim architecture of the Middle East, the Taj Mahal of the Moghuls, the epic of Firdausi, the fabulous court of Kublai Khan are all monuments to the stature of these peoples.

..... We know that an informed electorate is the basis of modern democracy. The peoples of Asia with their close association through the last three centuries with the Europeans, whom they knew either as rulers or as commercial satraps, were inducted into the concept of modern democracy. They saw the advantages because many of their religions believe in a democratic way of life, and, therefore, they were eager to adopt that form of government for the welfare and progress of their peoples. Islam, for instance, believes that between men there are no classes and no privilege. Mankind has been divided into tribes, nations, and races for the greater facility of human intercourse and for the purpose of fostering cooperation between different sections so that the ultimate purpose of creation may be the more easily and more readily achieved. In the sight of God the noblest are those who are the most religious in the sense of being forthright and just. That is the only patent of nobility. This belief, therefore, is in full conformity with the basic thinking of modern democracy.

The Unknown Christ

In a home of no pretention
Sat a Negro, sorrow-landed,
Solitary in his sadness,
Wretched like a fugitive;
Grieving with a heart o'erburdened,
Sobbing wildly, praying, pleading
To the unseen Benefactor,
Who alone could comfort give.

All his humble life he worshipped
At the chapel of St. Matthew,
And each Sunday saw him sitting
In the back pew of the poor,
Where he listened, lost in rapture,
To the choirs of little children,
Which to him seemed bells of angels
Ringing from some distant shore;

And St. Matthew's aged parson,
Preaching love, forbearance, mercy,
Loving kindness to our neighbour,
Spoke in great humility:
'Blessed he, that showeth mercy,
For 'tis mercy he will gather,
As once did his Holy Master
On the Mount of Galilee.

But alas! The Lowly Negro,
Sore despised by all and sundry,
Must not share in all those blessings,
He was but a cast-away!
Thus had come his cruel expulsion,
And with tearful heart he murmured:
'God, why didst Thou make me Negro,
Was there then no other clay?'

Though behold! While yet he sorrowed
In his dark and gloomy quarters
He beheld a light Elysian
Breaking through the dismal scene,
And with radiance resplendent,
Beautiful, sublime, enchanting,
Did he see his loving Master,
Jesus Christ, the Nazarene,

Saying: 'Sam, why dost thou sorrow,
Why this broken-hearted passion,
I myself for many ages
Have been barred and falsely wooed,
And the church, which thus expelled
thee,
Hateth me, and is far from me,
As did testify the Spirit
Which those people did exclude.

'For the Spirit I did promise
Who'd reprove the world of judgment
Righteousness and malediction,
Came with all truth to endow
Every one that had been waiting
Mindful of the words thus spoken:
'Many things I have to tell you,
But ye cannot bear them now'.

'He it is, the Periklytos,
He, the Highly Praised, (Muhammad),
Who with thousands of his righteous
Did shine forth from Mount Paran,
As the Lord spake unto Moses:
'I will raise them up a Prophet
Like thee, from among their brethren,
With My message, (Al-Qur'an').

'For the Living, all Eternal
One is, Lord of all creation,
He it is Who sends the rainclouds
When the earth becometh dry,
Therefore Sam, do not thou sorrow,
Verily it pleased the Father
To send guidance to the faithful
And the lowly from on High.

'He that ears hath, let him hear it;
He that eyes hath, let him see;
For who hath, him shall be given;
Now and in eternity.'

Nasira Zimmerman

Current Topics

Religion and the Laboratory

If a little knowledge is a dangerous thing, the increase of knowledge should lead toward security. With knowledge learned from the physical sciences leading, however, to the building of nuclear bombs of inconceivably destructive power, the thoughts of many thousands are today turning to another kind of knowledge—that gained from religious experience.

This interest we believe wakes not only because of the alarms which reverberate from each new and bigger, if not better, explosion on some nuclear testing field. In it stirs something more positive, more constructive than mere fear.

Seeing that the deeper the researchists delve into physical knowledge the more dangerous the results appear, more and more people are suspecting that something vital is still missing in this mental progress. Then the question arises whether this gap has already been filled through spiritual inquiry and inspiration.

Today's results of research, which have forced many laymen to depart from earlier, more materialistic attitudes, have also affected the thinking of many physical scientists. And in turn this "expert" thinking is helping reinforce general feeling that there is something in religious experience solidier maybe than the matter which until a few decades ago seemd to be dominating socalled scientific thinking.

For generations the findings of the laboratory had seemed to discredit the faith of religionists and the tendency of scientific scholars of earlier centuries to see divine causes manifested in the universe. Inquiry into matter up to a point thus appeared to destroy grounds for accepting the existence of nonmaterial forces.

But the further physical scientists have penetrated into the manifestations called matter the more sure they have become that matter is not what appears to be. Having convinced themselves that forces and not solids are the so-called "substance" of matter, some researchists are prepared to admit that even these forces may not be what they now appear to be.

In a remarkable article in Look magazine Dr. Warren Weaver, chairman of the board of the American Association for the Advancement of Science, brings his own experience to questions which all thinking men face today. "Can a scientist believe in God?" he asks. Then he declares, "I think scientists have unique advantages here. . . . No scientist has ever seen an electron. No scientist soberly thinks that anyone ever could. Yet nothing is more real to a scientist than an electron. Chairs and tables and rocks—these are in fact not very 'real' to a scientist if he is thinking deeply."

It is an arresting fact that the physical scientist's refusal to take matter at its face value is what has led him to the discovery of atomic power and to an ever greater need to subject his discoveries to moral—which is at bottom spiritual—control.

Christian Science Monitor (April 4, 1955)

BOOK REVIEWS

Guy, H. A. *A Critical Introduction to the Gospels*. New York. 1955. 152 pages. Price \$2.00

The popular use of the word 'criticism' may lead one to understand that perhaps this volume is a discussion of some of the faults or weaknesses of the text of the gospels. Actually this title is intended to give the sense of a systematic study of the nature, sources, authorship and other problems of the four gospels. This, the author has done with both the conscience of a scholar and the devotion of a believer.

The author begins his discussion with the description of the materials which furnish the data for textual criticism. This falls into three classes, the Greek MSS, earlier translations and quotations in the writings of other Christian writers referring to various parts of the gospels. In discussing the growth of the New Testament the author tells us that there is evidence that in the early centuries there were other gospels, which were rejected from inclusion in the New Testament. The present collection is based on the authority of the churches of Rome and Carthage. There are still some churches, even up to our times, who have never reconciled with the views of the early Roman church and, therefore, they follow different compilations of the New Testament.

One of the most ticklish problems before a student of the Gospels is one which is generally known as 'The Synoptic Problem.' This concerns the discussion of similarities and differences in the first three gospels. A real problem is created by different chronological order of events in Matthew, Mark and Luke. The cures of the demoniac, the woman and Jairus' daughter, all of these events occur in Mark and Luke after Jesus' teaching in parables, but before it in Matthew. The account of rejection of Jesus at Nazareth is at quite different periods in Luke on one hand and Mark and Matthew on the other. The problem becomes of greater concern when the reader is faced with obvious contradictions. In the words of the author the question arises, "Why should God inspire one man (Mark) to say that James and John came to Jesus with a request but tell another man (Matthew) to write that their mother came." And, "Why should he dictate, 'How canst thou say ?' to one writer (Luke 6:42), but, 'How wilt thou say ?' to another? (Matt. 7:4) Why should Matthew's Gospel say that the Roman centurion came himself to Jesus with a request that he would heal his servant (8:5), while in Luke's

account the Centurion never appears at all but sends his message through others (7:3), if both writers were verbally inspired by God?"

Another problem before a student of the New Testament arises from the fact that practically whole of the gospel of Mark is contained in Luke and Matthew with the possible exception of only a very few verses. He finds it hard to understand what additional benefit can be derived from the inclusion of Mark in the New Testament at all. The author tells us that the little matter omitted by Matthew is not of great importance.

Mr. Guy, in his discussion of the authorship and time of writing of the gospels, comes to the conclusion that Mark is the earliest of all four. But he also notes that, "It is indeed perilous to rely upon Mark for an adequate or chronological outline of Jesus' work." In fact, "The critics are by no means agreed on what was the theological purpose of Mark . . ." These are, by no means, minor questions. If it is accepted that other writers of the gospels later mainly relied upon Mark in their writings, the whole question of their reliability seems to need a radical revision.

The author also points out that even this earliest gospel, Mark, does not suggest to be the work of an eye-witness. And, it seems to be written by some body who "was vague about the geography of northern Palestine." As to the time of its writing, the date usually accepted is between 65 and 70. Naturally, it follows from this that other gospels were written even later. Matthew is one stage further removed from eye-witness, and "is out of touch with the historical and religious situation in Palestine in the time of Jesus." The author of Luke was "a comparatively obscure member of the Church."

The radical differences between John and the Synoptics are also of great interest to a student. As the author explains there are considerable differences in chronology, both in the general 'scheme' of Jesus' work and in particular events. He tells us, for example, that in Mark (1:14) Jesus is said to have begun his work after the imprisonment of John the Baptist. This is contradicted in John (3:30). The Synoptics state that Jesus died at three o'clock in the afternoon having been on the cross for six hours; John states that Pilate was still judging him at noon. Even the place of Jesus' work is different. The Synoptics place most of his work in Galilee and the north. He visits Jerusalem only for the Passover. In John he is in the neighborhood of Jerusalem a number of times. The Messiahship of Jesus is also differently presented.

The question of the authorship of John and its date is equally disputable. There are three different theories as to the possible period of John's writing.

This much is accepted, however, that the author is far removed from the outlook of the original apostles and the situation of the eye-witness. There is no agreement either on who wrote the gospel. And chapter 21, is definitely considered to be a later addition to whatever was originally written.

It is not an easy task to deal with all of these questions. Mr. Guy has, however, succeeded remarkably well in presenting these discussions both clearly and briefly. For a student who may like to be introduced with the subject of the nature of the gospels in a short volume, this book will be of great value.

Christian Doctrine: A One Volume Outline. John Mackintosh Shaw. New York. 1953. Philosophical Library. 379 pages. Price \$6.00

This volume, as the title correctly indicates, is an attempt to bring together the main doctrines of the Christian faith in one handy volume. The author has been teaching theology in one of Canada's largest colleges for the training of Christian ministry; at Queen's College, Kingston, Ontario.

This work is divided into five parts dealing with five main doctrines of Christianity: God, Man, and Sin, Redemption, Christian Life, and Life after Death.

Since this book is written in a devotional attitude it has tried to avoid or minimize the sharpness of divergent views among various Christian denominations. Perhaps this was necessary considering that the author has intended to give a picture of the Christian doctrines on which most of the Christian churches have a fairly common view.

As the author points out, the work is primarily for the use of ministers and theological students. His purpose is to "promote an intelligent loyalty to the Christian faith on the part of those already within the Christian Church, and set forth plainly to those outside the Church."

Correction

In our review of *The Holy Quran: Arabic-German*, (The Muslim Sunrise, First Quarter, 1955) it was stated that it was the first German translation of the Holy Quran done by the Muslims. It has been brought to our notice that an earlier German translation of the Holy Quran was done by Maulana Sadrudin which, at present, is not available in the market.

We are happy to publish this correction.

BOOKS ON ISLAM

—The Holy Quran with English Translation and Commentary.	Vol. I	\$15.00
	Vol. II	5.00
<i>By Hazrat Ahmad, the Promised Messiah, Founder of the Ahmadiyya Movement:</i>		
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The Muslim Sunrise

A quarterly magazine of the faith of Islam published by the Ahmadiyya Movement in Islam, Inc. Founded by Dr. Mufti Muhammad Sadiq in 1921.

Subscription rates: Annual \$1.50 (Foreign 10 shillings, Pakistan Rs. 6/-, India Rs. 6/-) Single Copy 40 cents. Editor: Khalil Ahmad Nasir

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